MONTHLY

Regd. No. L 7676

Tahrik i jadid

Rabwah

Shahadat, 1358 H.S.—April 1979

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Editor :
Nur-ud-Din Muneer
M.A.

EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES

Annual Subscription : Pakistan 5.00

Other parts of the world : Rs. 5.00 Plus Air or surface mail postage

Write to : Managing Editor, Tahrik-i-Jadid, Rabwah, Pakistan.

Printed by : Malik Basharat Ahmad at the Nusrat Art Press, Rabwah.

Published by : Abdul Latif Khan for Tahrik-i-Jadid,
Anjuman Ahmadiyya Pakistan, Rabwah.

HAZRAT MIRZA NASIR AHMAD

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Khalifatul Masih III

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XV—No. 4

April, 1979

Editor

NUR-UD-DIN MUNEER M.A.

The 60th Convention of the Ahmadiyya Majlisi Mushawarat

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Nur-ud-Din Muneer M.A.

The 60th Convention of the Ahmadiyya Majlisi Mushawarat (Consultative Body) took place in the "Aiwani Mahmud" Rabwah on March 30 to April 1, 1979.

Inaugurating the convention on Friday at 4 P.M., and supplicating God Almighty for His blessings, in which the congregation joined him, Hazrat Khalifatul Masih III, Hazrat Hafiz Mirza Nasir Ahmad, after consultation with the representatives, appointed three sub-committees to deliberate on various items contained in the agenda and to put before the House their recommendations.

The convention was attended by 550 representatives returned by Ahmadiyya communities in Pakistan as well as in foreign lands and 1935 visitors including 400 ladies who sat in the upper gallery behind purdah. Foreign representatives were as follows:

Brother Muzaffar Ahmad Zaffar	—	U. S. A.
Chaudhry Mushtaq Ahmad Bajwa	—	Switzerland
Mr. Abdul Wahab bin Adam	—	Ghana
Mr. V. V. Kalon, Paramount Chief	—	Sierra Leone
Mr. Hadi Iman	—	Indonesia
Mr. Maulwi Muhammad	—	Bangla Desh

In his inaugural address to the representatives, Hazrat Khalifatul Masih explained some of the factors which contributed towards the progress of a people. He said that the people who march forward in the race for progress, besides benefiting from the traditions already prevailing among them preserve the lessons which they learn in their day to day life. Availing of these fresh lessons they transmit them in the shape of traditions to their coming generations, who, on their part profit from them and pass them on to their offsprings. This process goes on unendingly, every generation adding something useful to the common stock of traditions.

Adverting to the traditions current in the Majlisi Mushawarat, he said that one of them was to keep the head covered. No delegate should sit in the House with his head naked. Another constituted in listening to the proceedings attentively and not indulging in mutual talk. According to the third tradition, any delegate should come forward and express briefly without shying, his views provided they were constructive and relevant to the point under deliberation. He stressed that our deliberations should be of a constructive nature, conducive to the welfare and progress of the community as a whole.

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On April 1, in his farwell address to the delegates Hazrat Khalifatul Masih exhorted them to do their best to introduce true Islam in the whole world and to keep aloft the banner of the Holy Prophet Muhammad (peace and blessings of God be on him). He told them that baseless allegations were being made against the Movement and propagated among the masses, and it was their duty to remove these misunderstandings.

Subsequent to the deliberations of the convention and upon the recommendations of the representatives, Hazrat Khalifatul Masih gave his sanction to the budget estimates for the coming year amounting to nearly five crores of rupees. This sum will be spent on the propagation of Islam.

Concluding his address, he emphasized that the primary object before the Movement was to make its members God-Conscious and to make the whole mankind turn again towards God, and to this end all endeavours of the Movement should be directed.

Martyrdom of Sahibzada Syed Abdul Latif of Khost

(An excerpt from "Ahmadiyyat"—"The Renaissance of Islam"
by Chaudhry Muhammad Zafrullah Khan. Ed.)

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Sahibzada Syed Abdul Latif was a descendant of the well-known saint Hazrat Sheikh Abul Hasan Ali Hajveri, who is generally known as Data Ganj Bakhsh and is buried in Lahore. Sahibzada Abdul Latif's home was *Sayyadgah* in the Province of Khost in Afghanistan. He was a very learned divine, a great religious leader and a man of saintly life. He was a recipient of revelation, and had frequent experience of true visions. He was a spiritual preceptor of note, and had a large number of disciples and followers in Afghanistan. He possessed large properties in Khost as well as in adjoining British territory. He had a high standing at court and was nominated one of the two representatives of Afghanistan on the Boundary Commission appointed in 1894 to demarcate the boundary between Afghanistan and British India, which came to be known as the Durand Commission, after Sir Mortimer Durand who was the senior representative on the Commission.

Sahibzada Abdul Latif had become aware fairly early of the advent of the Promised Messiah. During the sittings of the Commission one of the members of the staff of the British representative presented a copy of the Promised Messiah's book *Ayena Kamalati Islam* to Sahibzada Abdul Latif, who was deeply impressed by its perusal and conceived great respect and affection for its author.

After the Commission had concluded its work Sahibzada Abdul Latif established contact with the Promised Messiah through some of his disciples, whom he sent from time to time to Qadian and who reported back to him and brought back with them the latest books, pamphlets and announcements of the Promised Messiah.

Among these disciples of Sahibzada Abdul Latif was Maulvi Abdur Rahman who visited Qadian several times as his emissary. In December 1900 the Sahibzada despatched his covenant of Baiat to the Promised Messaih, together with some robes through Maulvi Abdur Rahman and some other disciples.

At that time in view of the agitation that had been set afoot in the Frontier areas against the British and which was described by the Mullas Jehad, in consequence of which several British Officers had been treacher-

ously murdered, the Promised Messiah issued some pamphlets condemning such activities and setting forth the correct teachings of Islam on the question of Jehad.

Maulvi Abdur Rahman studied the pamphlets, and, having fully grasped their import, gave expression to the views set forth in them on his return to Kabul. This was broguht to the notice of Amir Abdur Rahman, the then ruler of Afghanistan, who was greatly incensed and directed the arrest and incarceration of Maulvi Abdur Rahman. In the middle of 1901 Maulvi Abdur Rahman was strangled to death in his cell at the instance of the Amir. He thus became the first martyr from among the followers of the Promised Messiah. Through his martyrdom a portion of the revelation 'Two goats would be slaughtered', which had been vouchsafed to the Promised Messiah several years earlier, was fulfilled.

A few weeks after the assassination of Maulvi Abdur Rahman on 10 september 1901, Amir Abdur Rahman suffered a severe paralytic stroke which made him bed.ridden and to which he succumbed on 3 October 1901.

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Towards the end of 1902 Sahibzada Abdul Latif set out from his home, with the permission of Amir Habibullah Khan, with the intention of proceeding on pilgrimage by way of Lahore, accompanied by two of his disciples and another divine. He had also in mind to pay a visit to Qadian so that he could have an opportunity of meeting the Promised Messiah in person. Thus he arrived in Qadian and was received by the Promised Messiah, who recorded the impression that he conceived of him in the folloing words:

I call God Almighty, in Whose hand is my life, to witness that when I met him I found him so completely committed and devoted to my obedience and the confirmation of my claim that it is not possible to conceive more of it in respect of any person. I perceived that he was as full of love for me as a crystal vial filled with perfume. It seemed to me that his heart was as illumined as was his countenance.

He had intended to stop at Qadian for only a few days, but his meeting with the Promised Messiah and the members of the Movement at that time present in Qadian affected him so powerfully that he postponed his proceeding on pilgrimage and stayed on in Qadian for several months.

As has been mentioned Sahibzada Sahib himself had experience of

visions and revelation. He was, therefore, able to appreciate deeply and appraise accurately the spiritual status of the Promised Messiah, and was so much overcome that he could not tear himself away from him. When in the end he asked for permission to return to Afghanistan and was granted it, the Promised Messiah accompanied him for two or three miles on his way. The moment of separation proved deeply affecting for both, and particularly painful for Sahibzada Abdul Latif. By the time he departed from Qadian he was convinced that on his return home he would have to lay down his life in the cause of truth. He told some of his friends that during the last few days of his stay he had repeatedly received the revelation: 'Offer your head' Offer your head!'
He also received the revelation: 'Go to Pharaoh.'

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While the Sahibzada Sahib was still in British territory he wrote a letter to Brigadier Muhammad Husain, Commissioner of Police, Kabul, explaining why he had not been able to go on pilgrimage and requested that the Brigadier should submit his explanation to Amir Habibullah Khan and ascertain whether the Amir would permit him to proceed to Kabul to pay his respects to him The Amir sent back word that he should proceed to Kabul by all means and personally explain everything to the Amir to enable him to decide whether the claim of Hazrat Mirza Ghulam Ahmad was true, in which case he himself would also accept him. Sahibzada Abdul Latif proceeded to his home in Khost, and shortly after was summoned to Kabul under Guard. On his arrival there he found that the Amir was much incensed against him. Without any inquiry from him, the Amir directed that he should be committed to a cell in the citadel in which the Amir himself was residing and should be kept in durance while pending the pleasure of the Amir. His person was secured with heavy chains and fetters. He passed four months in wretched condition in this cell. On several occasions it was intimated to him that if he would repudiate the claim of Hazrat Mirza Ghulam Ahmad that he was the Promised Messiah, he would be set at liberty, and would be restored to all the privileges, dignities and honour that he had previously enjoyed. But the Sahibzada Sahib remained firm in his belief and each time sent back the reply that he was an intelligent and knowledgeable person who was equipped by God with the faculty of distinguishing between truth and falsehood. He was convinced after full study and

investigation that Hazrat Mirza Ghulam Ahmad was the Promised Messiah. He realized that in making this affirmation he was putting his life in jeopardy and was inviting the ruin of his family, but he held his faith above every worldly comfort and consideration.

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The Sahibzada Sahib had held a very high position in the country and had up to then passed his life in great comfort. He had a large family and a great number of followers. The conditions of his imprisonment were painful in the extreme, but all the privations and pains and discomfort that he suffered over this long period did not in the least shake his determination to adhere firmly to his faith.

It appears that the Amir himself did not consider that the Sahibzada Sahib had been guilty of any serious offence and was anxious to find, if possible, some excuse to deal gently with him, but was afraid of a head-on collision with the orthodox divines to whom the Sahibzada Sahib's newly accepted doctrine was anathema and who were determined to bring about his ruin. The Amir had directed the incarceration of the Sahibzada Sahib in the citadel in which he himself resided so that he should have no difficulty in approaching the Sahibzada Sahib himself, or through his emissaries, for the purpose of persuading him to repudiate his erroneous doctrine. His continuous efiorts in that behalf did not, however, have the least effect upon tne Sahibzada Sahib.

One matter that must have upset the Amir was that the Sahibzada Sahib during his imprisonment did not hesitate to affirm that there was no justification in the present time to carry on Jehad with the sword and that the teaching of the Promised Messiah in this context was that this was the time of propagating Islam through reason and argument and that the concept of Jehad by the sword that was current among the Muslims was not in accord with the teachings of Islam.

After the expiry of four months the Amir summoned the Sahibzada Sahib into his presence and adjured him publicly that if he would repudiate the claim of the Qadiani pretender and his teachings, his life would be spared and he would be set at liberty with honour. The Sahibzada Sahib replied that it was not possible for him to resile from the truth and that the torment that a government could infiict upon him would end with his death, but he could not offend Him Whose torment would be everlasting. He urged, however, that the divines who were opposed to his beliefs should enter into a discussion with him on

the question of the correctness of the doctrines to which they objected, and that if the arguments in support of his belief were effectively refuted he could be condemned and punished. The Amir approved of his suggestion and Khan Mulla Khan and eight Muftis were selected to enter into discussion with the Sahibzada Sahib. A doctor from the Punjab, of the name of Abdul Ghani, who was bitterly opposed to the Promised Messiah's claim and teaching was appointed as umpire.

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The discussion started at 7.00 a. m, and continued till 3.00 p.m. There was a large gathering in the mosque where the discussion was being held, but the exchange of views was carried on in writing and nothing was said orally. At the end of the written discussion the Sahibzada Sahib was asked that if this Qadiani was the Promised Messiah, what did he think about the second coming of Jesus?. The Sahibzada Sahib affirmed stoutly that Quran proclaimed his death and stood in the way of his coming again. Upon this the Muftis burst out in abuse against him and proclaimed that no doubt was left of his infidelity; and they prepared and subscribed to the formal declartion of his apostacy, Thereafter Sahibzada Sahib was returned to his cell burdened with his heavy chains and fetters. Throughout the course of the discussion eight guards with drawn swords had stood around the Sahibzada Sahib.

The declaration of the Muftis was submitted to the Amir at night without the record of the discussion, which is a strong indication that the Muftis had not been able to refute the arguments of Sahibzada Sahib. The Amir acting solely upon the declaration of the Muftis passed the sentence of death on him.

This was a most irresponsible action for which the Amir laid himself open to serious blame. Indeed the whole procedure was most unjust and tyrannical.

There was not the slightest justification for subjecting the Sahibzada Sahib to the torment of the most painful kind of durance for a period of four months without charging him with an offence and affording him an opportunity of clearing himself. When at long last such an opportunity was granted, he was brought to the trial, if it can be so described, loaded with his heavy chains and fetters and eight guards with drawn swords kept watch over him, so that he might be overawed and handicapped in replying to the charges preferred against him.

The Amir realized that the discussion might lead to the loss of the life of an innocent person, he should, therefore, have been present himself in the course of the discussion; but not having done so he should have insisted that the written record of the discussion should be submitted to him. Indeed, not only should he have himself perused the record of the discussion to satisfy himself of the guilt of the accused person, he should have directed the publicalion of the entire record to show that the Sahibzada Sahib had failed to set forth any proof in support of the claim of the Qadiani Promised Messiah, or in support of the prohibition of Jehad by the sword, or in support of the death of Jesus. He should at least have inquired from the Muftis on what was their condemnation of the Sahibzada based, and whether, in view of the differences that divided the various sects of Muslims, all of them, except one, should be similarly condemned.

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The next morning the Sahibzada Sahib was summoned to the Salam Khana where a large crowd was gathered. The Amir left the citadel and on his way to the Salam Khana noticed the Sahibzada Sahib at one place and asked him what had been decided in the discussion. He returned no answer to the Amir's query, but one of the guards said that he had been condemned. When the Amir arrived in the Salam Khana he called for Sahibzada Sahib and said to him: 'You have been declared an apostate. Will you now repent, or will you submit to the penalty?' He replied that he could not repent of the truth and would not subscribe to falsehood to save his life. The Amir urged him again to repent and promised to let him go free if he would recant. The Sahibzada Sahib firmly declined and said that he would never give up the truth. The Amir then wrote out an order in his own hand, and basing himself on the declaration of the Muftis condemned Sahibzada Sahib to death by stoning. The document was suspended round Sahibzada Sahib's neck and the Amir directed that a hole should be bored through his nose and a rope should be run through it and he should in this manner be led to the place of execution. This painful operation was carried out and Sahibzada Sahib was led outside the town to the place appointed for his execution., through the reviling and cursing crowd. The Amir also proceeded to the place of execution accompanied by his courtiers, Qazis, Muftis and other high officials.

At the place of execution a pit had been dug and Sahibzada Sahib

was made to stand in it and it was then filled up to his waist. The Amir, his brother Sardar Nasrullah Khan and Chief Qazi and commandant Abdul Ahad were mounted on their horses, and everyone else was on foot. The Amir again approached Sahibzada Sahib and told him that if he repudiated the Qadiani Promised Messiah even now, he would be delivered from death, He adjured him to have mercy on himself and the members of his family and comply with the Amir's suggestion. The Sahibzada Sahib affirmed he could in no wise deny the truth and could not abjure his faith to save his own life and to safeguard the members of his family. Thereupon the Qazi and Jurists raised a clamour that he was an infidel and should be destroyed forthwith. Thereupon the Amir directed the Chief Qazi to throw the first stone. The Qazi said that the Amir should do so, as he was the sovereign. The Amir rejoined that the Qazi was the repository of the law and that it was his sentence that was to be carried out. The Qazi then dismounted and aimed a stone at Sahibzada Sahib which struck him with great force and made him lower his head. The Amir then aimed another stone at him and thereupon stones began to be hurled at him from every direction till a mound of stones rose up above him. The day of execution was 14 July 1903.

The Promised Messiah expressed himself in the following terms about this tragic event.

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"The martyrdom that was appointed for Sahibzada Abdul Latif was thus accomplished. The recompense of the tyrant is now awaited: 'The portion of him who comes to his Lord a sinner is hell; he shall neither die therein nor live' (20 : 75). The Amir placed himself within the operation of the verse: 'Whoso kills a believer deliberately, his reward shall be hell, wherein he shall abide and Allah will be wroth with him and cast him away and will prepare for him a great punishment.' The Amir cast aside the fear of God and became guilty of killing a believer who had no equal in the whole of Afghanistan. He was one of those who laid down their lives with full sincerity in the cause of faith and truth and have no care for wife and children.

"I call down a thousand blessings on you, O Abdul Latif, that you proved your sincerity in my lifetime, for I do not know how those of my Community will behave who will survive me."

(Tazkaratush Shahadatain, pp. 47-58).

The Promised Messiah further observed:

"The merciless killing of Sahibzada Abdul Latif is a most grievous

event ; but it is also full of blessings that will be manifested with the passage of time and the land of Afghanistan will see what consequences the shedding of his blood will entail. His blood will not go waste. Before this, poor Abdur Rahman, a member of my Community, was unjustly killed, and God took no action. But after this tragedy He will not remain silent, and grave consequences will manifest themselves. It is understood that soon after the martyrdom of the Sahibzada a severe epidemic of Cholera broke out in Kabul and many notable people including some near relatives of the Amir, passed out of this world. This was a most merciless killing which has no match in this age. What folly has this Amir committed that he has ruined himself by his merciless killing of such an innocent person. O Land of Afghanistan, bear witness that a grave offence has been committed in thee. O unfortunate land, thou hast fallen in the estimation of God in that this great tragedy was enacted in thee (Tazkaratush-Shahadatain," p. 72).

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Sahibzada Abdul Latif left behind his widow and five sons. They were all subjected to severe persecution and torment at the instance and under the direction of the government of Afghanistan for nearly a quarter of century, yet they all remained steadfast in their faith. Two of his sons died of fever in jail in Afghanistan. Eventually his widow, three sons, a sister and some of his grand-children moved out of Afghanistan on 2 February 1926, and came to Bannu, in British Indian territory, where there was some property belonging to the family.

The assasination of Sahibzada Abdul Latif was followed by a number of significant events. On the day of this execution a fierce storm of extraordinary violence passed over certain parts of the country, a little after sunset. On the following day a severe epidemic of cholera broke out in the city of Kabul and its environs which carried away large number of people everyday over a period of weeks. The wife of Sardar Nasrullah Khan and one of his sons and several members of the royal family died of cholera also some of the Muftis who had condemned the Sahibzada Sahib.

The Punjabis who had been instrumental in inciting the Afghan Mullas against the Sahibzada Sahib were three brothers, Dr. Abdul Ghani, Maulvi : Najaf Ali and Muhammad Charagh. Amir Habibullah Khan condemned them to 11 years imprisonment for treason. Dr. Abdul Ghani had been the umpire in the discussion between Sahibzada Abdul

Latif and the Muftis. He was still in prison when his wife died in Landi Kotal and his grown up son was murdered in broad day light in Kabul. After he had served out his sentence he was expelled from the country. His brother Maulvi Najaf Ali was declared an infidel and an apostate in the time of Nadir Shah and was sentenced to be stoned to death, but was permitted to return to India through the intervention of the British Ambassador in Kabul. His brother Muhammad Charagh was also expelled along with him.

The condemnation of Sahibzada Sahib had been certified by Qazi Abdur Razzaq and Qazi Abdur Rauf, of whom the former was the Superintendent of schools and was the Mullah in attendance upon the Amir, He was subsequently charged with some offence and having been found guilty forfeited all his property and his limbs were cut off bit by bit in public till in great torment only his torso was left. It was then skinned and he finally perished. Qazi Abdur Rauf left Kabul and his son, Qazi Abdul Wase who was appointed his successor, was cruelly murdered in 1929.

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Sardar Nasrullah Khan, brother of Amir Habibullah Khan, had behind the scenes taken keen interest in the incarceration and condemnation of Sahibzada Sahib. He was also present at his execution. He was latter suspected of treason and was brought to Kabul in chains by the order of Amir Amanullah Khan and was committed to prison. The shock upset his mind and sometime later he was killed in his cell by suffocation. One of his sons had died of cholera which followed on the martyrdom of Sahibzada Sahib and another son was assassinated after his father's death. Amir Habibullah Khan himself was shot dead by some unknown person on 20 February 1919 at night in his camp near Jalalabad and was buried there. The rebels of Shinwar raided Jalalbad and stoned his grave. His son Sardar Hayatullah Khan was subsequently secretly hanged under the order of Bacha Saqa.

The Promised Messiah set out in some detail the particulars of two martyrdoms of Maulvi Abdur Rahman and Sahibzada Abdul Latif in his book Tazkaratush Shahadatain which was published in 1903. In this book he admonished the members of his Community in the following terms :

"If you will adhere to truth and faith, angels will instruct you, heavenly comfort will descend upon you, you will be helped by the

Holy Spirit, God will be with you at every step and no one will be able to overcome you. Await the grace of God steadfastly. Listen to abuse and keep silent. Endure being beaten and be steadfast. As far as possible do not resist evil so that you may be accounted acceptable in heaven.

At the end of the book he announced :

"Harken, all ye people. This is a prophecy of Him Who had created heaven and earth. He will spread this Community of His in all countries and will make it supreme over all, through reason and arguments. The days are coming indeed they are near, when this will be the only religion which will be held in honour. God will bestow extraordinary blessings on this religion and Movement. He will frustrate everyone who seeks to destroy it. This supremacy will last till the Judgment Day.

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Remember, that no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus son of Mary descending from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then the generation next after that will pass away without seeing the son of Mary descending from heaven. Then the wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then be only one religion that will prevail in the world and only one leader. I have come only to sow the seed, which has been sown by my hand. Now it will sprout and grow and flourish and no one can arrest its growth. (Tazkaratush Shahadatain, pp. 64-5).

EXPORTERS
OF
BOOKS ON ISLAM
The Oriental & Religious Publishing Corporation Ltd., Rabwah, Pakistan.

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RABWAH

Pickings from the Reports sent by Ahmadiyya Missionaries Abroad.

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Compiled by Nur-ud-Din Muneer M.A.

Ahmadiyya Mission in England

Ahmadiyya Mission in England was established in early 1920s. The foundation stone of the Fazal Mosque, Putney, South fields which is now commonly known as the London Mosque, was laid by Hazrat Musleh ¡ Mauood (peace on him) in October 1924. The mosque was completed in 1926 and opened on October 3, 1926, by the late Sir Abdul Qadir, a renowned Pakistani.

Ahmadiyya communities have since been formed in Brighton, Bradford, Blackburn, leeds, Glasgow, preston, HuddersField, Oxford, Shefield, Manchester, and Hounslow. They are all actively propagating Islam and adding to its attraction.

This mission has published very valuable literature on Islam especially the translation of the Holy Quran and of "Riazus salihin" (a collection of the Traditions of the Holy Prophet, peace on him) by Ch. Muhammad Zafrullah Khan; also his books, "Ahmadiyyat, the Renaissance of Islam," "Deliverance of Jesus from the cross" and many more.

(Progress Report covering the period February, 16-26.

A group of 20 teachers from whiteland college and forty students from Hammer Smith West London college visited the mosque. Books on Islam were presented to them and their questions about its various aspects answered. Talimul Quran class is held every sunday in which at first a speech is made covering some Quranic topic and then answers are given to questions evoked by it. On February, 17, Jalsa Id Milad un Nabi was celebrated by Pakistan society. Moulavi Munir-ud-Din Shamas, Ahmadiyya Missionary spoke on "the Holy Prophet's companion's love of him." Mr. Qutabud Din Aziz, Ex-Minister for Public Relations, Government of Pakistan, also spoke. On February, 25, Jalsa Musleh Mauood was observed.

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Ahmadiyya Mission, the U.S.A. (February 1 to 15)

Mian Muhammad Ibrahim, Ahmadiyya missionary, Dayton, on invitation by the staff of the OAKWOOD-H/S school, delivered a speech in its premises. The students took keen interest in understanding Islam.

The Birth anniversary of the Holy Prophet (peace and blessings of God be on him) was celebrated by the Jamaat on February 9, at the Fazl-i-Umar Ahmadiyya Mosque. Speeches were delivered enlightening the audience about the life and the teachings of the Holy Prophet (peace and blessings of God be on him).

In the office of the Mayor of the city of Dayton, Ohio, the Mayor, Mr. James H. Megee, paid glowing tributes to the memory of the Holy Prophet, proclaiming the following in the presence of the congregation.

"The Holy Prophet Muhammad made a most profound change in the social, Moral, cultural and religious progress of mankind, therefore, I, james H. Megee, Mayor of the city of Dayton, Ohio, call upon the citizens of our community to recognise the brith day of this great teacher and leader, and join together this day in celebration of his valued life and legacy,"

This proclamation was presented by the Mayor to Mian Muhammad Ibrahim, Ahmadiyya Missionary in Dayton, present in the Mayor's office.

In his friday sermon on February 9 Mian Muhammad Ibrahim dwelt upon the life and work of the Holy Prophet (peace and blessings of God on him). This sermon was broadcast on the Radio three times. As a consequence of it, a large number of people visited the Ahmadiyya mosque where questions about Islam and the Holy Prophet's life were elaborately answered.

Liberia Ahmadiyya Mission

Moulvi Ata ul Karim, Ahmadiyya Missionary from Monorovia writes that he had an opportunity to attend a combined meeting of the representatives of the parliament and the Senate. After the speech of the Head of the State, and during the reception given in their honour he met many eminent persons and presented to them some literature on Islam.

Ahmadiyya Mission Mauritius

Maulvi Siddiq Ahmad Munawar, Ahmadiyya Missionary in Mauritius writes that Seeratun Nabi day was observed on February 10. Speeches were delivered on the various aspects of the Holy Prophet's personality (peace and blessings of God on him). Many non-Muslim dignitaries also participated in the celebrations. Stress was laid on following the example set by the Holy Prophet. The proceedings of the meeting were televised and also broadcast three times. A local weekly published an article in its issue of February 4, in which it recalled that Seeratan Nabi conferences were initially introduced by the Jamaat Ahmadiyya in 1923 and it used to invite non-Muslims also to participate in the celebrations and pay homage to the memory and the work of the Holy Prophet (peace and blessings of God be on him).

On February 20, Mauritius Jamaat celebrated Musleh Mouood day. Speeches were made on his unique achievements in introducing Islam in the whole world.

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Exhibition of Quran Scripts and Translations in Calabar, Nigeria.

The Ahmadiyya Mission in Nigeria held an exhibition of the scripts and translations of the Holy Quran in Calabar. It was formally opened to public on 8th February, 1979 at the Central Ahmadiyya Mosque at Calabar by Major A.A. Alli who represented the acting Administrator Col. A. Ahmed. The occasion was attended by the elite of the State Capital, both from the Military and the civilian Chiefs, including the Commissioners for Police and Information, and the Commander of the Infantry Brigade.

In his inaugural message, Col. A. Ahmed had stressed upon the inculcation of brotherhood, peace and unity among Muslims. He had paid high tributes to the Ahmadiyya Muslim Mission for its work concerning the translation of the Holy Quran in different languages and for its distinguished service to the cause of education and health in the Federation.

The exhibition continued for three days upto 10th February, 1979. Hundreds of visitors who came to see it were highly impressed by the work done by the World wide Ahmadiyya Jamaat for the propagation of

the Holy Quran. Particularly the Christians showed a keen interest as for most of them it was the first chance to have a look at the Holy Quran and be acquainted with some of its teachings. Some charts containing teachings and the prophecies of the Holy Quran, which have already been fulfilled were also displayed in the exhibition and attracted the vistors very much. The volunteers of the Jamaat were there to explain any point concerning these charts. A book "Arabic- Mother of all the languages" specially published for the occasion by the Ahmadiyya Muslim Mission Nigeria, was also launched by the Amir M.A. Shahid. Explaining its significance, he said that the idea was first of all expounded some four decades back, by the Holy Founder of the Ahmadiyya Jamaat, Hazrat Mirza Ghulam Ahmad in his Arabic book, Minanul Rahman, (Eng: Favours of the Beneficent). He further said that the book now launched in the exhibition was written by Sh. M.A. Mazhar in elucidation of the proofs embodied in "Minanul Rahman" regarding the Motherhood of Arabic. He also revealed that the author had traced a good number of languages to Arabic including the two Nigerian languages Housa, and Yoruba, and that his findings about these two Nigerian languages had already been published by the Nigerian Ahmadiyya Mission in book forms.

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AHMADIYYA TRADITIONS KEPT UP

Dalbir Singh

(Reproduced from India Calling, Toronto, Canada)

January 26, 1979

Qadian (Gurdaspur district): About 150 Ahmadiyya Muslim families living here held their annual "Jalsa" recently.

This town is the birth place of the founder of the Ahmadiyya faith, Hazrat Mirza Ghulam Ahmad, who was born in 1835 and died in 1908. His residence, the mosque where he worshipped and "minaratal Masih" (a memorial to him are some of the most sacred places for the Ahmadiyya community). The organisers reported about 10,000 persons from the country and abroad came here for the celebrations.

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In an area of about 20 acres here, there are about 1500 graves and 400 memorial stones. The memorial stones have been installed for those "pious men" whose bodies could not be brought here for burial but who were included in the list of those gone to heaven. This heavenly garden was laid out in 1906 by the founder of the faith.

After partition the headquarters of the movement was shifted to Rabwah (Jhang district) in Pakistan.

The grave of the first successor, Hazrat Hakim Maulvi Nuruddin is also located by the side of the grave of the founder here. Thus a visit of the graves is another attraction for people coming from long distances.

The second successor was Hazrat Mirza Bashirud-din who was the eldest son of the founder. The third and present successor, Hazrat Hafiz Mirza Nasir Ahmad, is a grandson of the founder.

Mirza Wasim Ahmad, President of the Anjuman-e-Ahmadiyya Qadian, who is a grandson of the founder, is looking after the shrines here. He says they have annual budget of Rs. 38 lakh while the budget for the shrine in Pakistan is about Rs. 2.87 crore. Money comes from the one crore followers in different countries. For them a contribution of 1/10 th to 1/16 th of their earnings is a must. The accounts are

open to audit.

According to its founder, God is the creator nnd master of the world and the human beings on this earth are related to one another as neighbours. The founder of the movement claimed : "Almighty God has told me that if the world does not repent of its evil ways and does not forsake them, disaster will visit our globe. One disaster will not have left before another will appear and at length mankind, out of helplessness, will ask what is going to happen."

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Referring to his own experience, he said : "For nearly 30 years I have been favoured with the Word of God. He has manifested hundreds of His signs at my hands and these have been witnessed by thousands of men and published in books and newspapers."

In Qadian the Ahmadiyas run two high schools for boys and girls. They teach Arabic to their own followers and train preachers for the movement. They publish literature and bring out a weekly "Badar."

Many of the Ahmadiyyas felt proud of telling me that they were graduates and some of them had joined the Indian Army and Navy.

However looking of the shrines at Qadian is their main activity. Their separate entity has remained untouched. They do not believe in doing anything that goes against the law of the land. They have perfect faith in the claim of their prophet, Hazrat Mirza Ghulam Ahmad, that he was sent by God himself.

Correct Predictions

Their ideology is to share the wealth of the rich with the poor. They are opposed to the hoarding of gold, silver and other property. They say the Mirza had correctly predicted the downfall of the Czar in Russia and the humiliation of his family, World War II, the Korean and Japanese situation and their own migration from Qadian.

What did they do at the "Jalsa". There were discourses on the life of the founder and on morality as interpreted by him reply the organisers.

In the present social setting of Punjab this small Ahmadiyya community is living in a world of its own.

A look at Islam : Renewed Force of An Ancient Faith

Reproduced from the Washington Post, February 15, 1979.

By Edward Cody

Washington Post Staff Writer

Digitized by Khilafat Library Rabwah

A surge of Moslem fundamentalism is contributing to sweeping political and social change in some Islamic countries, with consequences for the West still only dimly perceived. Islam, the religion that has become a renewed force in world affairs, is un-familiar to most Americans. Following are answers to some questions raised by the dramatic developments in the world of Islam.

Q. What is Islam ?

A. Islam arose in what is now Saudi Arabia during the 7th Century A.D., based on the preachings of the Prophet Mohammad (peace and blessings of God be on him). He taught strict monotheism, summed up in the fundamental Moslem expression of faith : "There is no God but Allah ; Mohammad (peace and blessings of Allah be on him) is his prophet." This creed is the chief of Islam's "five pillars." The others are daily prayers, taxes on the rich to take care of the poor, fasting and a pilgrimage to Mecca.

Q. Where is Islam the dominant religion ?

A. Spurred by the concept of Jihad, or holy war, Islam spread before Mohammad's (peace and blessings of God be on him) death in 632 to embrace a large part of Arabia. Within the next few centuries it expanded rapidly through the Middle East, Africa, parts of Europe, China, Indonesia and the Indian subcontinent. An estimated 700 million people are members of Moslem societies today, although the initial identifications of religious conversion with political conquest has faded.

Q. Do all these people form a unified political bloc on the basis of their shared faith ?

A. Islam is a supple religion whose tenets are equally at home in Indonesian jungles, Saudi Arabian deserts, Pakistani villages and Senegalese plains. Although Moslems feel a sense of community because of their common religious heritage, the Moslem nations and their problems are widely divergent and Islam is more a rallying cry than a reason for the political turmoil afflicting them.

Q. Do all Moslems believe alike ?

A. Like Christianity, Islam is split into various sects. Sunni Moslems generally are considered the most orthodox and their theology grew largely in reaction to schisms. The largest opposition to Sunni Moslems comes from the Shiites. Their sect stems from a split among Mohammed's (peace and blessings of God be on him) descendants in which the Shiites contended Moslem rulers should come from the family of Ali, Mohammed's (peace and blessings of God be on him) son-in-law rather than the Umayyed dynasty that took over in the second half of the 7th Century. About 90 percent of Iran's 35 million inhabitants are Shiites. The Druze and Bahai religions also sprang from the Shiite current, adopting faiths of their own. Other important expressions of Islam include Sufism, an ascetic reaction to Moslem worldliness, and Wahabism, a puritanical strain of Islam that dominates in Saudi Arabia.

Q. What triggered the increase in Moslem fundamentalism now, after all these years ?

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Q. Is the return to Moslem values likely to harm factors :

● The rise in Arab pride, stemming from huge fortunes amassed in Arab oil states and a sense of honour recovered in the 1973 Middle East war. Although many Moslems are not Arab—Indonesia is the most populous Moslem country—Islam nonetheless is closely tied to Arab culture. The Koran, the Moslem holy book, is written in Arabic and recited in that tongue in mosques around the world. An Arab proverb underlines this, saying : "When the Arabs rise high, Islam will prosper." Using its oil billions, Saudi Arabia is actively promoting the Moslem current. Riyadh's fortune is behind Islamic projects ranging from an institute for propagating the faith to the financing of anti-Marxist Moslem insurgents in Afghanistan.

● A reaction to Western influence in Moslem countries, most of it denying the value of traditional Islamic teaching. In many countries, this influence came from European colonial masters and the reaction is mixed with the affirmation of new nationhood. Col. Muammar Qaddafi's emphasis on Islamic values, for example, grows in large measure from reaction to the heritage of Italian colonialism in Libya.

Q. Is the return to Moslem values likely to harm American interests or help the Soviet Union and other communist nations ?

A. Not necessarily. The reaction to culture invasion from the West almost automatically includes the United States, however, since so many signs of Western ways are American – from Boeing jetliners to Coca Cola. But Islam's abhorrence of communism and its atheism also means trouble for Soviet attempts to gain influence in Moslem countries. Attempts to counter Marxist inroads anywhere in the general Near Eastern region form a keystone of Saudi Arabian foreign policy.

In Iran And Elsewhere Islam Is On The March

Reproduced from Mainichi Daily News, Tokyo Jan. 19, 1979.

By David D. Pearce

United Press International

From Iran to Sudan, from Malaysia to the shoulder of Africa, Islam is on the march.

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"You are the noblest nation that has ever been raised up for mankind. You enjoin justice and forbid evil. You believe in Allah.

"As for the unbelievers, neither their riches nor their children shall in the least protect them from his scourge. They are the heirs of Hell and there they shall remain forever."

So the Koran addresses the "umma", or Islamic motherland, a community of between 600 and 800 million, spanning north and central Africa, the Middle East and Asia.

To the Islamic peoples of the third world, the so-called "eastern" and "western" blocs are repugnant. The godless matereialist philosophy of communism is anathema and so are the alien values of Western capitalism.

Fundamentalism

For the peoples of the "umma," religion has provided an alternative to the unpalatable "either-or" of East and West, and frequently a channel for passionate nationalism and opposition sentiment in rigid societies where no opposition is tolerated.

The Shiite grass-roots movement in Iran is the best known example of this fundamentalism. But the back--to-basics tide has washed vast regions of Africa, the Middle East and Asia. From Egypt to Pakistan, from Sudan to Malaysia popular support has grown for introduction of the Sharia, or Islamic law code.

This strict body of law already is in force in Saudi Arabia, Libya and some Gulf Arab states.

A special Islamic ideology council was set up in Pakistan by the martial law regime of President Zia ul-Haq to make civil law conform with the Sharia and the revised statutes were to take effect in February. Islamic codes have been proposed in Sudan, Egypt and Nigeria, and support is growing for similar moves in a host of other countries.

The world's 600 to 800 million Moslems are roughly 90 percent

Sunni or orthodox, 9 percent Shiite (offshoot of a 7th century dispute over the successor to Mohammed), and I percent minor sects.

The peoples embraced by the "umma" include Arabs, Malays, Indians, Iranians and Sudanese. The Arabs represent about one-eighth of this Islamic population.

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There are about 450 million Asiatic Moslems, roughly two thirds of the Islamic world. These include at least 10 million in China (some estimate 60 million), 28 million in Iran, 180 million in Pakistan, Bangladesh and India (Pakistan and Bangladesh owe their existence almost entirely to Moslem faith, which, sets them apart from predominantly Hindu India), 90 million in Indonesia, 5 million in Malaysia and minority groups in Thailand, Cambodia, Vietnam and the Philippines.

In Africa there are an estimated 75 million adherents of Islam. On the west coast (Mauritania, Senegal, Guinea) and in the center of the continent (Chad, Niger, Nigeria and Sudan), Syrian and Lebanese merchants often played an incidental missionary role. On the east coast (Somalia, Kenya, Tanzania), similar influence has been exercised by Indians and Pakistanis.

Moslem Communities

To this may be added the Moslem communities of Europe and Eurasia. According to some estimates, up to 50 million Moslems live in the Soviet Union alone. Some 30 million Turkish Moslems dwell north and south of the Bosphorus and at least 6 million are scattered through the Balkan states of Yugoslavia, Albania, Romainia and Bulgaria.

Afghanistan, where nearly 20 million Moslems lived under Sharia law until 1965, currently is seeing Islamic tribal uprisings against a recently installed pro-Moscow regime.

Small Moslem communities also exist in Brazil, Argentina and the United States, where the black Muslims command an estimated 100,000 followers.

With such a massive constituency, and the Iranian example of the political potential of Islam, what is likely to be the impact of the Islamic resurgence ?

A decline in Western, especially American influence would not be surprising. But there is no guarantee that Marxist groups would be able to step easily into such a breach, given the natural antipathy of Islam to Communist ideology.